



Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact support@jstor.org.

THE
AMERICAN ADVOCATE
OF
PEACE AND ARBITRATION.

VOL. LII.
No. 6.

BOSTON, OCT.—NOV., 1890.

PRICE, \$1.00
A YEAR.

PUBLISHED BY THE AMERICAN PEACE SOCIETY.

NO. 1 SOMERSET STREET, BOSTON, MASS.

A PEACE SUNDAY.

The last Sunday before Christmas, December 21, has been recommended in England as a "Peace Sunday," on which all ministers of the Gospel are urged to preach on the subject which formed the chorus of the Angels' Song at Bethlehem. All the societies in America join their British brethren in proposing that Peace should be the universal pulpit theme on that day in this country. What better preparation for Christmas could be attempted?

BI-MONTHLY MEETING OF THE EXECUTIVE COMMITTEE.

The bi-monthly meeting of the American Peace Society was held at Pilgrim Hall, September 15, at 2 p. m., Hon. E. S. Tobey in the chair, and Rev. S. C. Bushnell secretary. After routine business, reports were made by the delegates to the Universal Peace Congress in London. They also attended the international parliamentary conference and one, Hon. D. D. Field of New York, remained and presided at the meeting of the Association for the Codification of the Laws of Nations in August. Resolutions of respect and condolence relating to the late Benjamin F. Knowles of Providence, R. I., were adopted. It was voted after considerable debate to send a Memorial to President Harrison (the Memorial is printed elsewhere), urging the acceptance of arbitration as to the entire Behring Sea controversy, if the British Government, which has proposed it in specific terms, will consent to submit the *whole* question as to what rights Russia possessed in that sea, and what she conveyed to the United States. Lord Salisbury's despatch limiting the question to "What Great Britain conceded to Russia?" was criticised as narrowing the question too much.

Resolutions commending the President's message and Mr. Blaine's letter to Congress September 3, which conveyed and indorsed the arbitration measures advised by the Pan-American conference for this hemisphere, and also recommended similar action to the Governments of Europe, were adopted. A finance committee was elected, and to it was referred the question of a suitable corporate seal. An informal invitation to exhibit records, publications and all things of historical value connected with the peace work of the century in the educational depart-

ment of the Columbian Exhibition at Chicago in 1893 was favorably received, and referred to the standing committee on that Exhibition and the proposed Universal Peace Congress connected therewith. It was announced that the Congress of 1891 is to be held at Rome about Easter, by invitation of the peace societies of Italy.

WAR AND ART.

Last evening I attended a political "rally" in order to form some opinion of a candidate for my vote who was to speak. I was interested in the kaleidoscopic discussions of the tariff. It is an education to attempt to understand and weigh the arguments.

But much of the time my eyes wandered from the speakers to the wall behind them, where an immense war picture was hung. The most striking figure in it was that of a grandmotherly faced woman leaning over a dead body and pouring a little priming into the flash-pan of an old-fashioned musket. Around and beyond her the worst passions were savagely at work and the mutilated dead and dying lay in heaps. But the face of the old lady was a study. It was in contrast with her work. It looked as if it might have been kissed by child or grandchild and have returned the caress lovingly. But her hands were busy with a weapon which, if good for anything, must soon wound or kill an innocent man! The artist evidently meant to paint a heroine. There was a hint of a mother in the face and the work of a fiend in her hand.

To-day I took my daughter to see Millet's "Angelus" and the Russian Vereschagin collection in the Arena building, Boston. The Angelus is simply two peasants in a field summoned to prayer by the voice of a bell. They are in attitude and expression beautiful representations of simple and sincere devotion. There are also pictures by the Russian painter of peaceful worship in mosques and churches. The Christ is painted near by and again on the sea of Galilee. We next find the bloody scene of the Crucifixion with the exulting Jews and the stolid Romans gazing at their work while the disciples despond and the women weep. This is the introduction to paintings of camps, marches, hospitals, executions, and the mutilated and unburied dead of an army.

The Crucifixion is practically repeated in its most repulsive features on every battlefield. Innocent victims of ambition and hate writhe under the tortures of pierced eyes, shattered bones, bleeding sides and hands and feet. It is vicariousness with a vengeance—the innocent suffer for the guilty, most of them involuntarily, moved by no tenderness of love and with small hope of redeeming any lost and guilty soul. It is a loveless, objectless sacrifice to